

The *Gwalior* and the *Nayar Akbar* under the heading "Hookum," allude to a petition presented by the *Santhanas* and *Ambaras* of the *Tobacco* *Union*, saying that it may be joined to *Union*.

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE

PUNJAB, NORTH-WESTERN PROVINCES, OUDH,

AND THE

CENTRAL PROVINCES,

Received from the 20th to the 31st of July, 1869.

The Gwalior Gazette, of the 11th of July, in noticing the orders of the Gwalior Durbar, mentions the one directing officers of the interior to abstain from summoning parties to suits until the heat of the weather moderates, as it is said that, owing to the intense heat, and the fury of the hot wind, people die on the road; "but," it is added, "in urgent cases the work can go on as usual."

The Nayar Akbar Ukhbar, of the 15th of July, under the heading "Hookum," says that the Director of Public Instruction in the Punjab has passed orders that in all English schools the sciences are to be taught in the language of the country. The writer considers the plan an excellent one, and adds that he remembers in the old Delhi College this custom prevailed. He recommends that it shall be adopted everywhere, as he considers that when a child is laboring to learn English this plan would considerably lessen his labors, and give him more time to devote to his task.

It is said that grain was so scarce at Joudhpore that wheat is sold at three seers per rupee. Rain was much wanted, &c., &c.

The *Unjuman Hind*, of the 17th of July, under the heading "Sealcote," alludes to a petition presented by the Zaildarans and Lumburdarans of the Tehseel Ryia, praying that it may be joined to Umritsur. "The petition was accepted by the Lieutenant-Governor, and sent to the Tehseeldar through the district officer to enquire whether the petition was really sent by these people, or by one Ram Chund only, whose name was inscribed on the envelope. The result was, that they were unanimous in acknowledging the petition to have emanated from them," &c. The writer adds, "let us see what orders are passed on this petition, in which there are great complaints against the Sealcote authorities. But it has been remarked that some of the Zaildarans and Lumburdarans have not affixed their seals to the petition: it is consequently suspected that this work has been done by some very expert and active ones. But it is not likely that the Tehseel Ryia will ever be joined to that of Umritsur, as the work of the latter is already very great."

Allusion is made to a petition it is proposed to present to His Excellency the Viceroy, praying that, whenever a native is to be tried for a criminal offence, the jury may be composed of a larger number of natives than Englishmen, "because the English are not well acquainted with the habits and customs of natives; whereas, if the native element predominates, the case will be better looked after and settled."

Referring to the forcible release of some persons at Arracan who were in custody for some fault, the writer says, "what a nice thing is this, that when a criminal is imprisoned by the authorities his friends get up a riot and release him! It is quite necessary for the Government to do something to prevent a recurrence of such an outrage."

The *Ukhmil-ool Ukhbar*, of the 20th of July, mentions that the political agent at Dhoulpore has received information of the murder of a female at the house of the Rana, and the agent

has gone to Agra for the purpose of enquiring into the case. The writer adds, "the Munshi Arif Ali has been ordered to proceed to Dhoulpore," &c. &c.

The *Oordoo Muir Gazette*, of the 20th of July, publishes an article under the heading "Erroneous Ideas." The writer states that from olden time it has been the custom for persons who consider the settlement of a dispute in which they are interested not quite in accordance with justice, to light a torch in the day time and hold it up pointed at the judge, by which he supposes that he will show that injustice has been done, and that by the adoption of this course he will obtain justice. The writer considers this, "from beginning to end, foolishness and stupidity." He says that the Creator of the world has given the light of wisdom and understanding to mankind, which is greater than any other; that the work of the courts is done daily in the sunlight; and if by this light, bestowed by God, the judges cannot see, how futile must be the lighting of a torch, and what will it show? Even though the judges do not care for this, still the act is impertinent and deserving of punishment; but those who are just treat it with that contempt it deserves."

This paper notices that His Honor the Lieutenant-Governor, North-Western Provinces, with some other gentlemen, had paid a visit to the fort of Agra, and advised that such an ancient building should not be allowed to fall into ruin, but that it should be repaired. At the same time it was suggested that where the repairs would involve a great outlay, and the keeping up of such portions was not absolutely necessary, they should be pulled down. It is further said "the Armoury" is to be abolished, and all the armour kept in a special one; and from the Jât buildings the *Muchee Bhawan* tower is to be transferred to the institute at Allahabad. To the buildings that remain, "free access will be allowed to the public." The editor highly approves of the order to repair ancient buildings, as he says that "while lakhs of rupees are expended on new buildings, much would be saved by repairing old ones."

Complaint is made concerning several *Tehseeldars*, especially the one at "Buchana." The writer says, "such things come into our office as we do not just now wish to put on paper, because it is our duty, in the first instance, to offer advice; and now we do so in all friendliness. We consider that *Tehseeldars* ought to work with more circumspection. The appointment is a high one, and the pay, through the blessing of God, is good. If a servant on ten or fifteen rupees per month commits himself, we set it down to the small pay he receives, but those who receive so many hundreds of rupees, and still work with evil eyes, cannot please those who are only pleased with what is right."

The *Ordoo Delhi Gazette*, of the 24th of July, alludes to the capture of seven more *Wahabees* at Dinapore. One of them is said to be the son of a wealthy landholder of Dinapore, and all are well off in a worldly point of view. It is added that these men would seem to have been led away by the *Wahabees* of the northern frontier, who have made them understand that whatever money they possess must be devoted to religious purposes, in order to gain them a place in paradise.

The *Rafa Khaliack*, of the 15th of July, does not require special notice.

The *Mujma-eot Bharain*, of the 22nd of July, publishes an article on the "mismanagement of Goonaghur," in which it is said that burglary and other thefts are of such frequent occurrence that the inhabitants every night fill baskets with stones to protect themselves, and they are much distressed. The writer adds, that, "although the Police has been collected from two places, they cannot do anything to prevent this state of things," and he concludes by saying, "let us see how long this misfortune will last."

The following appears under the heading "Murder." "In a village called Bhoolgoun, two Brahmins consulted some

as biological work, and enquired if they practised certain arts upon a boy, whether he would give them the clue to the spot where certain treasure belonging to *Rajah Dhungur Baskey* buried. They then went to the boy, and, having bathed him, put spots of red lead on him, and lying down began to read their *amul*; but when this failed, and the boy could give no clue to the hidden wealth, they threw him into a well to save themselves from the consequences of any complaint he might make in the morning. But in the morning, when people began to draw water from the well, the boy appeared, the Police were informed, and the boy was found covered with red spots. The Brahmins were captured, and the case is under investigation." The writer feels sure that hanging will be the order passed upon them.

The *Punjabee Ukhbar*, of the 23rd of July, does not require particular notice.

The *Najmool Ukhbar*, of the 21st of July, says that the Duke of Argyll is occupied day and night with the affairs of India, and that he regards nothing else. The writer proceeds to say, "he is so warm in this work that he does not care whether he meets with the approbation of his own *caste* or not. In short, he is indifferent to everything else, and his whole attention is devoted to his work. We are sure that this very great regard for Hindoostan will result in great advantages to the country."

The system of locking the doors of third class carriages on Railways is alluded to. The writer says that it causes great inconvenience to some travellers; that the Railway officials declare that it is not done on their own account, or in order to facilitate the collection of tickets, but for the comfort and safety of travellers. "We cannot understand the meaning of this. In England and other countries, it is not the custom; why, then, should a difference be made between other countries and this? There is no reason whatever, except that the people of this country are mild and humble, and whether you bind

them with ropes, or lock them up; they are silent. It is quite clear that people are not so foolish as to jump out of a Railway carriage in motion; and, if it be said that they would get out at the stations and let the train proceed without them, it would be their own fault if they did, and the loss would be their own. After a few travellers had suffered in this way, they would soon understand the thing, and not allow it to happen again," &c., &c.

The writer urges that travellers grow wearied with long sitting in one position, whereas if they could alight occasionally at the stations, they would be much relieved; and on these grounds he recommends a petition to Government to advise Railway officers to free the public from this imprisonment, &c., &c.

The *Mofid-ool Anam*, of the 22nd of July, does not require special notice.

The *Ukhbar Alum*, of the 22nd of July, offers some remarks upon the Salt Line established in Oudh on the part of Government, and recommends that in the North-Western Provinces and Oudh the restrictions on certain conditions in the Salt Department, in those places where salt was formerly manufactured, may be removed, and the manufacture of salt, free of duty, be again permitted,—a measure he considers calculated to prove beneficial in various ways to the Provinces and people. It is further suggested that the expenditure of the building department should be looked after, as a good deal might be saved in this way; besides which, "in the various items of accounts," the writer thinks there might be considerable improvement and profit to Government.

The *Alygurh Institute Gazette*, of the 23rd of July, does not require special notice.

The *Koh-i-Noor*, of the 24th of July, publishes the following, which he designates "the letter of the Dublin correspondent of the *Oudh Ukhbar*," which letter, the writer says, has

been sent for the perusal of the Chiefs of Hindoostan, and adds the editor of the *Koh-i-Noor*, "because this correspondent has written what is accurately true, we copy it for the benefit of our readers." The letter runs as follows:—"The condition of the Native Chiefs of the country is this: day after day they are becoming more subdued, and more kept down by their Governors. What though the country of Oudh has been, through the injustice of Lord Dalhousie, plundered?—what matters it when Hyderabad is still to the fore? What if the late Governor-General deposed the Nawab of Tonk—what loss is it? Other Mahomedan and Hindoo States are flourishing; but the position of their Chiefs is like that of a flock of monkeys when a wolf appears in their midst: they all shut their eyes, and sit quiet until the wolf carries one of them away. In the same way the wolf will take all away, while the poor, humble, indigent Chiefs neither know how to save themselves, nor will they enquire of each other the way to do so. The whole of the Empire of Hindoostan rests upon one command, viz., that of Parliament. The day it indicates a desire to do so, it will twist one coil; and, learning the wishes of all its members, will give them one thump and turn them out. If one were to say that the promises and treaties of Hindoostan are its chief protection, we need only point to the question now before Parliament about the Irish Church as a reply. Seven crores thirty lakhs of rupees, promised by England on account of the Church, and sanctioned by the Parliament, both Parliament and Ministers now wish to discontinue; and, although many Ministers and Members of Parliament are against this discontinuance, all are sure that the majority will carry the point. Upon what sort of footing, then, are the States of Native Chiefs reckoned? If any act of injustice on the part of Government takes place in Hindoostan, the Hindoos remain mute; but in England the Members of Parliament enquire of the ministry why they have so acted, and whether the poor Hindoostanees are of the oppressed for here death laughs at this kind of life. Some mad, fearless ones rebel against the English rule, and thus involve themselves in

misfortune. None can be more mad than they; for, besides hanging and imprisonment, what can they gain? Let them seek some other remedy, in order that their work may be done gradually." Here follow some lines, viz. :—

"He who grapples with the arm of steel,
Only brings grief on himself."

And he concludes as follows:—"If you do not know, ask those who do; and let not the traveller be regardless of the journey before him."

Alluding to the opening of the "Benares Sanscrit School," noticed by the *Oudh Ukhbar* some time back, the writer thinks that in the first instance Government ought to have been asked to assist with a liberal sum per annum, to which the subscriptions of the people might have been added, as the institution was established for the education of the people, and the rulers of the country ought to support it. The writer adds that it would have been no very great thing for the Government of Hind to have given a few thousands from the income of the country.

The *Oudh Ukhbar* is quoted concerning the Irish Church question in England; and, in a lengthy article, the writer endeavours to explain the difference between Catholics and Protestants, &c., &c.

Referring to the sums of money paid to the Ameer of Cabul, the writer says that Lord Mayo has continued this policy of his predecessor; and he enquires whether this money is taken from the revenues of India or England? and, if from the former, what particular benefit to the country can be expected from it? He goes on to argue:—"If it is to prevent Russian invasion, England ought to provide the money, because it is paid for the protection of Afghanistan, and the people of Hindoostan gain no advantage from it; and, even if it is paid for the protection of Hind, England ought to furnish it, because it is supposed to ensure the safety of the country, and not merely to benefit it. If England gains wealth and honor

by possessing Hindostan, let England take care of it; if not, let it go. The Russians may come and take it, or the French may conquer it; but, if we admit it to be a duty done for the protection of the Government, it would have been more reasonable and right to tax England, Ireland, Scotland, Wales, &c., throughout Great Britain, as they all reap their benefits proportionate to the name and rank of England's power. But when the expense of feasting the Sultan fell on Hind, and no one said a word, who will ask about this six lakhs? The English Government loves justice. If all would unite and look to, and call out for the welfare of their own country, their grievances would be heard; but the people of Hind are such that, until each one has a grievance of his own, nothing will be done: and this is the foundation of their ruin. Daily the Chiefs are becoming more degraded, and Ameers beggars; rupees scarce; grain dear, and each thing rising in price. Well! be it so. Sleep on in the dream of animals."

The *Rahnoomai Punjab*, of the 16th of July, the *Social Science Congress*, of the 23rd, the *Lawrence Gazette*, of the 25th, and the *Malwa Ukhbar*, of the 21st, do not require special notice. The latter paper alludes to the recent case of Hindoo widow marriage at Bombay, and the putting out of caste those Brahmins who took part in the work. The editor thinks it a strange proceeding for Brahmins to meet at various places, and he is of opinion that it is quite against the dictates of justice and wisdom to so needlessly pronounce sentence upon others: "The proper course would have been to first look well into the *Shaster*, and discover whether any offence against it had been committed; then examine each party, and let those who argue in favor of second marriages support their views by the *Shaster*, and then, by fair and sound argument, convince them that they are wrong, and put them out of caste. Any other course amounts to tyranny."

The *Julnaoor*, of the 25th of July, recommends the introduction of religious teaching in Native Female Schools. The writer says that not a word can be urged against the system

of education adopted in Government Schools, the only thing wanting being religious tuition. The writer alludes to the Government prohibition of all religious works in schools, which he says was promulgated after mature deliberation; but he is of opinion that the time is past for it, and that the rulers of the present day might make amendments and cancel such orders, as it is not necessary to continue a custom observed some twenty years ago. Moreover, he says,—“If any improvements can be introduced by it, no one can find fault,” &c., &c. He then points to the daily introduction of new rules, and the abolition of ancient ones, and enquires why this is done? He proceeds to say,—“It is this, that times are changed, and other systems are necessary. When first the plan of education in Hindoostan was introduced, there was very little talk about educating females compared to what there is now; for, although every city is not provided with a school for females, still the fame of the project has spread far and wide; and, generally speaking, both Hindoos and Mahomedans, although they fully appreciate the advantages of education, and look upon the education of their females as a duty, are much concerned about the nature of the books employed to teach them, and hence the secret why female schools do not meet with more general success. Then, if religious books, and books suitable for female tuition, are not to be found in Government schools, what kind ought to be used?” It is clear that the great end and aim of educating boys is to obtain Government employment. But it is different with females. We require them to behave well; and the acquirement of good moral conduct is with them the chief thing, so that they might also learn a perfect knowledge of their own religion, and be firm in their faith; and this is the great rule observed whenever native female children are taught at home, or from themselves,” &c., &c. The writer thinks that the advantages of education must be apparent to all, and that, notwithstanding all that has been said and written against educating native females, the measure is looked upon as a good one; and he is of opinion that if a little religion was taught in Government schools it would

be well, and, by being united with the ordinary school teaching, it would leave no opportunity for a display of prejudice, &c., &c. He goes on to say that,—"If religious teaching is introduced, the learned men of each creed will be protected and patronized—hearts will be cleansed and good results follow. The blaze of religion that every now and then lights up in Hind, proceeds from this want of patronage upon such men, as they are not appreciated by the Government, nor can they obtain employment in Government schools. But it is the duty of the rulers of the present day to respect such men of all creeds, and grant them allowances." The writer concludes by saying that he does not recommend the abolition of the old customs and introducing new ones, but that his object is to get the restrictions regarding the introduction of religious works in schools removed, in order that Hindoo girls may read the *Shaster* and *Bed Pooran*, and Mahomedans their own particular works on religion, &c., &c.

Allusion is made to the Baori tribes at Bidowlee, in the Moozuffernuggur District, who are said to be residing there by permission of Mr. Martin, on condition that they behave well, and do not follow their well-known profession of robbery. It is said that they are not behaving well; and, as they now number some 1,600, they are capable of doing a good deal of mischief. The writer is of opinion that these people ought not to be allowed to remain, as only a few days ago one of them was siezed at the Ghazeeabad station with some 2,700 rupees worth of property, which he stated was but a third of the property plundered, as there were two others who shared it with him. The writer says, "now, when any person's property is plundered to this extent, what must be the state of that person? In Mr. Martin's time they attacked an Inspector, and behaved as badly to Mr. Martin; and, had not Captain Tyrwhitt proceeded to the spot, there is no saying what would have been the result. The ringleaders were ordered to be blown from guns; and, seeing this, they tendered submission. It is also said,—whether true or false is not known,—that between

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the Inspector of Police stationed there and Mendhi Hoosain, a resident of the place, some misunderstanding exists on account of this tribe—the latter is anxious for these people to remain unnoticed, and the Inspector wish them to be subservient to the law. It is further said that Mendhi Hoosain was accompanied by one of the Baories, who said that the Inspector had beaten him; and they rested at the house of Tafuzl Hoosain, Mooktyar. It is not known whether the Baori was taken before the Magistrate, but we now hear that the Inspector is about to be changed; and, if this is true, it is wrong to change the Inspector.

The *Karnama Hind*, of the 26th of July, the *Rohilkund Ukhbar*, of the 24th, and the *Sholatoor*, of the 27th, do not contain anything requiring special notice.

The *Nusseem Jounpore*, of the 27th of July, quotes the *Mafidool Anam*, No. 27, to the effect that the Lieutenant Governor of Bengal has issued an order notifying that any Government servant found to be in debt will be discharged from his employment, unless it is proved that such indebtedness does not proceed from extravagance.

The *Ukmil-ool Ukhbar*, of the 28th of July, does not require special notice.

The *Oordoo Muir Gazette*, of the 28th of July, remarking upon the order prohibiting Civil officers in the Government service from remaining in one station more than five years, or in the service after 55 years of age, thinks it a pity that this order is so often neglected, and instances the case of a Tehseeldar who has been some 18 or 14 years in one place, "where he can do just as he pleases and causes considerable trouble to the residents, who are full of complaints," &c. The writer says, "we offer our opinion on this subject to Government, which is, that such men should be changed, and posted to places where they have no such influence. The Government ought to see that this matter is looked into, and the order alluded to strictly carried out."

A rumour is alluded to to the effect that this man has caused considerable injury to a resident of Moozuffnuggur, the full particulars of which he promises to lay before the Lieutenant-Governor. He goes on to say, that "if a non-official—a Deputy Collector, Inspector, or Tehseeldar—is refused the loan of a carriage by a resident, there is such a winking of eyes set up," &c., &c. But he promises the facts to Government, and goes on to say, "some Tehseeldars have adapted the plan of purchasing property in other names than their own, and pay whatever they choose to the owners."

The opinions of Messrs. Eastwick, Grant, Duff, and Sir S. Northcote, upon the Central Asian policy adopted by the Government of India, are re-published from home papers. The *Muir Gazette* remarks, "how strange it is that only after the Government of India had supplied the Ameer of Cabul with arms and money, was the subject discussed in England; whereas, had it been gone through before, the plans of the Government of India would not have stood careless and indifferent. We know full well that in trifling matters the Governor-General issues no orders without first giving due intimation to the Wazier Hind; how, then, can it be said that this question was not considered? But it appears that it was kept secret from all but the Wazier Hind, as there was some fear of the Council of the country."

The *Muir Gazette*, of the 5th of July, and the *Benares Ukhbar*, of the 15th, do not require particular notice.

The same paper, of the 22nd, under the heading "Female Ambition," mentions that two women of the Calcutta University have applied to the Registrar to be entered in the list of candidates for the examination this year. The writer adds, "observe what wonderful things are talent and ambition! Women have arrived at this stage; but when will the day arrive in the city of Benares that the inhabitants will send girls to school, and, by imparting knowledge, free them from the cares and troubles of ignorance."

The *Jagat Samachar*, of the 19th of July, does not call for particular notice.

The *Murdhurmint*, of the 19th of July, comments upon the expense incurred by Government in the Educational Department, which he estimates at Rs. 82,26,670 per annum, from the yearly income of the British Government in India, viz., seven crores of rupees. The writer says that, according to this account, the Hindoostanee State which yields one crore per annum, ought to give Rs. 1,35,000 towards education, but he observes, that "in Hindoostanee Durbars not even a fourth goes towards this good work; and, though in some places the Chiefs entertain favorable ideas upon the subject, the people of the Durbars are such that they will never allow the good to be done. They cannot see how their unwise policy injures the name of their State."

The *Muir Gazette*, of the 26th of July, does not require special notice, and the same remark applies to the *Oudh Utkar*, of the 20th.

The following is the abstract of a letter from Syud Ahmed, published in the *Alygurh Institute Gazette*, of the 16th of July. The writer, who appears delighted with his voyage to England, thus describes his meeting with Monsieur D. Lesseps:—"There was much pleasure and congratulation in the ship at the interview with Monsieur Lesseps. All the world knows that this gentleman is the French Engineer who planned and carried out the construction of the Suez Canal, notwithstanding the prevailing idea among the best Engineers of Europe that it was next to impossible. This learned, wise, and intrepid Engineer planned so well, that, as he said, he has done, and two seas are united by the Suez Canal. Monsieur Lesseps accompanied the Prince of Wales when he inspected the Canal, and came on board this ship at Suez, &c." The writer proceeds to describe how he soon found out Monsieur Lesseps, who could not speak English; but the Captain of the steamer acted as interpreter, obtained an introduction for the writer, and after a time, with the aid of a

little Arabic, with which Monsieur Lesseps was slightly acquainted, they became friends; and the writer describes how they sat for hours writing at the same table. Alluding to the Suez Canal, the writer says that Monsieur Lesseps informed him that many ancient relics of the time of Moses had been discovered, and how he told Syud Ahmed that, in all probability, by the time he returned to India the Canal would be open, and large ships and steamers be passing through; in short, that the Canal would be ready in six months. The writer adds, "It gave me infinite pleasure to make the acquaintance of such a man, whose courage and bravery are only equalled by his skill as an Engineer; in fact, he has not his equal, and the introduction to such a man is an honor conferred upon me." He seemed particularly struck with Monsieur Lesseps's modesty in replying to an address presented by his fellow-voyagers as the ship was nearing Marseilles. General Tapp, in his speech, said that it would be only fair to name this great undertaking after its author, and call it "the Lesseps Canal;" but Monsieur Lesseps declined the honor; and, in the interests of his country, begged that it might be called the "French Canal." The writer thinks this particularly generous in a Frenchman, as he had generally heard that Frenchmen, as a rule, were fond of bragging and self-glorification. The writer concludes by stating that the Canal is now generally known as the "French Canal," and that it is expected the new year will see it open.

The writer expresses great surprise at the following:—
 "Miss Carpenter asks every one to write his opinion in her book. My friend, Major-General Babington, on being solicited, wrote of Hindoostanees "ungrateful and heartless." On seeing this, I wondered at his meeting Hindoostanees with pleasure if these were the feelings of his heart. But these are proofs of there being no unity between the Hindoostanees and English—the former entertain strange ideas concerning the latter, and the latter concerning the former: but there is no doubt that both are in error."

He was much struck with the fact of one Nusteeban, an *ayah* in the service of Mrs. Cooper, of Lucknow, who he represents as no less a wonder than the Suez Canal! This woman is employed in attending ladies and children backwards and forwards between India and England; and, at the time the Syud made her acquaintance, she was performing her twenty-first voyage. She speaks English fluently, and has visited England, Scotland, Ireland, France, Spain, Portugal, &c., &c.; "and," adds the writer,—“I said in my heart, ‘well done, you are even better than men.’” He goes on to describe how, while talking to this *ayah* one day, his friend Major Dodd joined them, and on the writer asking the woman what her creed was, she replied Mahomedan. Major Dodd, in joke, or to taunt him, said “your religion.” “I replied, yes; truly, from my heart, she is of my caste; and, without doubt, all human beings are brothers, because we are all created by one father; and all Mussulmans are brothers of my creed, who have faith in one God.”

The writer was much pleased with the journey from Alexandria to Marseilles. The air is described as “pleasant;” the view of Italy, Sicily, &c., beautiful. He had hoped to see Mount Etna, but was disappointed, and only saw it through a telescope, and then not in eruption. He hoped also to have seen the “grass hut of the brave and great Garibaldi,” but they passed at night. He says he cannot adequately describe the beauty of the scenery on the sea shores. The natural beauty of the hills, the white houses and churches built on the hills, the winding roads, &c., &c., all seem to have attracted his attention, and excited feelings of admiration.

The letter concludes with a description of the French war steamers at practice. He says that large ships passed by in the same manner as soldiers on parade, sometimes by twos, and sometimes in line, advancing and retreating, &c., &c., and when a shell burst in the water, a pillar of water rose out of the sea,—all of which he considers a rare sight, which he beheld for the first time. A continuation of the letter is promised.

The following Vernacular newspapers have been examined in this report, viz. :—

No.	NAME OF PAPER.	WHERE PUBLISHED.	DATE.		WHEN RECEIVED.	
			1869.		1869.	
1	Gwalior Gazette, ...	Gwalior, ...	July	11th	July	21st
2	Neyar Akbar, ...	Bijnour, ...	"	15th	"	21st
3	Unjumun Hind, ...	Lucknow, ...	"	17th	"	21st
4	Ukmil-ool Ukhbar, ...	Delhi, ...	"	20th	"	23rd
5	Oordoo Muir Gazette, ...	Moozuffernuggur, ...	"	20th	"	23rd
6	Oordoo Delhi Gazette, ...	Agra, ...	"	24th	"	24th
7	Rafa Khaliack, ...	Shajehanpore, ...	"	15th	"	25th
8	Mujma-ool Bharain, ...	Loodiana, ...	"	22nd	"	25th
9	Punjabee Ukhbar, ...	Lahore, ...	"	23rd	"	25th
10	Nujm-ool Ukhbar, ...	Meerut, ...	"	21st	"	26th
11	Moofeed-ool Anam, ...	Futtehgurh, ...	"	22nd	"	26th
12	Ukhbar Alum, ...	Meerut, ...	"	22nd	"	26th
13	Allygurh Institute Gazette, ...	Allygurh, ...	"	23rd	"	26th
14	Koh-i-Noor, ...	Lahore, ...	"	24th	"	26th
15	Rahnoomai Punjab, ...	Sealkote, ...	"	16th	"	27th
16	Social Science Congress, ...	Jeypore, ...	"	23rd	"	27th
17	Lawrence Gazette, ...	Meerut, ...	"	25th	"	27th
18	Malwa Ukhbar, ...	Indore, ...	"	21st	"	28th
19	Julwatoor, ...	Meerut, ...	"	25th	"	28th
20	Karnama Hind, ...	Lucknow, ...	"	26th	"	29th
21	Rohilkund Ukhbar, ...	Moradabad, ...	"	24th	"	30th
22	Sholatoor, ...	Cawnpore, ...	"	27th	"	30th
23	Nusseem, ...	Jounpore, ...	"	27th	"	30th
24	Ukmil-ool Ukhbar, ...	Delhi, ...	"	28th	"	30th
25	Oordoo Muir Gazette, ...	Moozuffernuggur, ...	"	28th	"	31st
26	Oudh Ukhbar, ...	Lucknow, ...	"	20th	"	22nd
27	Muir Gazette, ...	Moozuffernuggur, ...	"	5th	"	23rd
28	Ukhbar Benares, ...	Benares, ...	"	15th	"	25th
29	Ditto, ...	Ditto, ...	"	22nd	"	25th
30	Jagat Samachar, ...	Meerut, ...	"	19th	"	26th
31	Murdhurmint, ...	Joudpore, ...	"	19th	"	28th
32	Muir Gazette, ...	Moozuffernuggur, ...	"	26th	"	31st

(True translation,)

GEORGE WAGENTREIBER,

Government Reporter on the Vernacular Press,

DELHI :
The 8th August, 1869. }

Upper India.

The following Vernacular newspapers have been examined in this report, viz. :—

No.	Name of Paper.	Where Published.	Date.	When Received.
1	Gandhi's	July 11th	July 11th
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ERRATA.

In the Report dated the 1st of August, 1869, at page 337, at lines 25th and 26th, the quotation should read—

“Ba-tasadduk habib Mukhtar na raha larza na raha bu-khar, jo kulma taiyib parha wuh balai sa mahfuz raha.”

The following Vernacular newspapers have been examined in this report, viz. :—

No.	Name of Paper.	Where Published.	Date.	When Received.
1	Gandhi Gaccha	Gwalior	July 1911	July 1911
2	Yashwantrao	Mumbai	July 1911	July 1911
3	Pravara	Pravara	July 1911	July 1911
4	Pravara	Pravara	July 1911	July 1911
5	Pravara	Pravara	July 1911	July 1911
6	Pravara	Pravara	July 1911	July 1911
7	Pravara	Pravara	July 1911	July 1911
8	Pravara	Pravara	July 1911	July 1911
9	Pravara	Pravara	July 1911	July 1911
10	Pravara	Pravara	July 1911	July 1911